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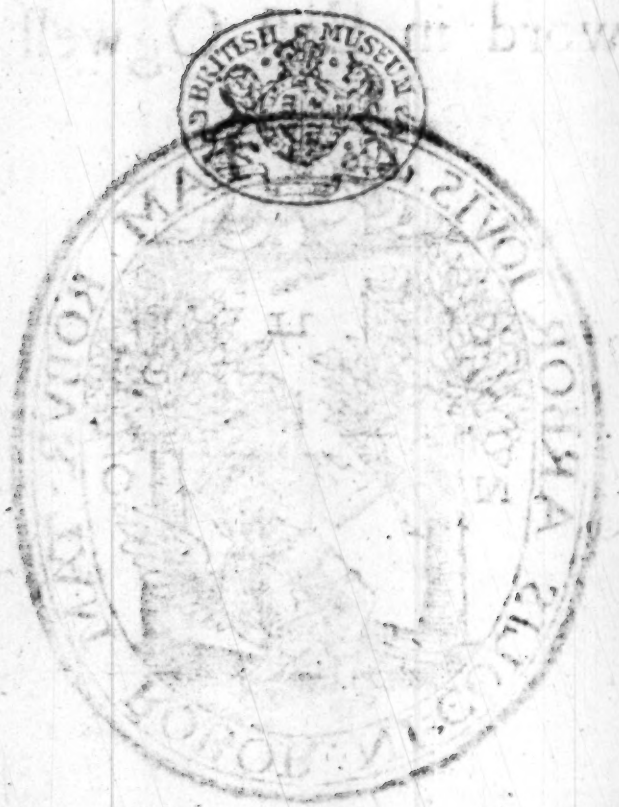
A SERMON PREACHED AT THE FVNERALL OF Mr. IOSIAH REYNEL Esquire, the 13. of Auguſt 1614. in East-Ogwell in DEVON.

By Iohn Preſton *Miniſter of Gods* word in East-Ogwell.



LONDON,
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1615.

A
SERMON
PREACHED AT
THE HONOURABLE
Mr. JOSIAH REYNEL
Esquire, the [illegible] of August
[illegible] in Lat. Oyal. 13.
[illegible] DIVON.



TO THE RIGHT WORSIPFVL SIR THOMAS REYNEL, SIR GEORGE REYNEL, SIR CAREW REYNEL, KNIGHTS: Mr. RICHARD REYNEL Esquire, Grace, Mercy and Peace in the blessed LORD IESVS.

RIGHT WORSHIPFVL,

IT *may seeme strange that I haue ioyned you all together in one Inscription, when euery one of you seuerally are worthy of a better gift then here is exhibited, or by me can be giuen; yet herein I haue done no more then nature, brotherly affection, and Christianity hath done. That I haue clothed this in the liuery of your Patronages, I might haue giuen many reasons: First, for that you are louers of true religion, and fauourers of all true professors. Secondly, because it was preached at the interring of your deere brother. Thirdly, because I had rtaher the whole world shold condemne me as vniust, & the curious and captious carpe at me, then you should so much as thinke me vnthankfull. I owe vnto you all a double debt, of* Loue, *and of* Seruice. *Of loue, the more I pay, the more I owe; though a debt once paid, be*

no more due, yet loue being paid, is still due. Seruice I will bee ready to pay to the vttermost, though it come short of your great deserts, and of my manifold desires: I that yeeld to all in learning, will yeeld to none in loue and seruice to you. But to you right worshipful and worthy Patron, I owe a treble debt, of Loue, of Seruice, and Thankfulnesse: Of loue, for your extraordinary kindnesse in preferring me, and for that countenance you haue continually giuen to my weake Ministerie: Of seruice, such as I can performe, I will not faile; daily beseeching God for the increase of his spirituall graces here, and eternal glory hereafter, both to your selfe, and al such as are deere vnto you. Of thankfulnesse, in patronizing me being absent, kindly entreating me present, and for affecting me long before I was by you preferred. Of some I shall be hardly censured, of others thought ambitious in seeking mens fauours. For this I care not, so the well-affected Christian may think of the shortnesse of his life, and thereby prepare to dye; and being ready, to bee willing to dye, and you be pleased to procure a quiet passage vnder your patronages for those few indigested meditations, which were by Gods permission, and his assisting Spirit, first preached, and now published: I ascribe the patronage to you, the vse to the godly, and the successe to God. The God of peace giue you the peace of God which passeth all humane vnderstanding, and afford you many comforts and ioyes in this life to the end, and in the next his ioy without end.

Your worships in all faithfull seruice,

IOHN PRESTON.

A SERMON PREACHED AT THE FVNERALL OF

Mr. IOSIAH REYNEL Esquire, the 13. of Aprill 1614. in East-Ogwell in Deuon.

PSAL. 39. 5.

Behold, thou hast made my dayes as an hand bredth, and mine age is nothing in respect of thee: surely euery man in his best state is altogether vanity.

THE Princely Prophet *Dauid*, who was a man after *Gods* owne heart, 1. *Sam.* 13. 14. The choſen of God, *Pſa.* 78. 70. A man gratious with *God*, *Act.* 7. 46 The ſeruant of God, *Pſ* 89. 20. The type of Chriſt. *Acts* 2. 25. Nay Chriſt is called the ſon of *Dauid*, *Math.* 1. 1. The ſweet ſinger of Iſrael, a man that had taſted the full cup of Gods mercies, and had beene plunged in many troubles, inſomuch as hee ſaid: *Great are the troubles of the righteous*, *Pſa.* 34. 19. Hee doth often complaine of his troubles, and that with great griefe and bitterneſſe of minde, and chiefly in this place. This Pſalme is partly narratiue, partly precatiue:

1. Sam. 13. 14.
Pſal. 78. 70.
Acts 7. 46.
Pſalm. 89. 20.
Acts 2. 25.
Math 1. 1.
2. Sam. 23. 1.
Pſalm. 34. 19.

precarius: In the first part *Dauid* declareth how hee [illegible] murmuring against God, which [illegible] through the iniuries of men. In the second part he desireth that God would certifie him of the [illegible] and therefore he saith:

Psalme 39. 4. *Lord let me know my end, and the measure of my dayes what it is: let mee know how long I haue to liue.* Psal. 39. 4. In another place hee

Psalm. 90. 12. saith: *Teach vs so to number our dayes, that we may apply our hearts vnto wisdome.* Psa. 90. 12. *Dauid* in these words doth not desire death, but he requesteth that he may be brought to a serious consideration of his mortality, as is euident by the words, *Let me know my end*: that is, the end of my naturall life, of my daies, which by thy decree I must liue in this world, and then he saith; *Behold, thou hast made my dayes as an hand bredth, and mine age is nothing in respect of thee: surely euery man in his best estate is altogether vanity.*

Here note 4 things.
1. A note of attention, *Behold.*
2. A confession, *thou hast made my dayes as an hand bredth.*
3. An asseueration: *surely.*
4. An implication, *euery man in his best estate is altogether vanitie.*

It is as much as if the Prophet had said; Behold, I will shew and declare vnto you by a twofold comparison, that the Lord hath made my dayes short; for they are but as an hand bredth, which is one of the shortest measures, and the time of my life is as nothing, or like to nothing; and surely euery man, not onely such as are of base condition, but the

mighty

mighty and the noble are vanity.

[*Behold,*] This word behold, consisteth of few letters, lesse sillables, yet very significant: Sometimes it is a badge of admiration, as *Behold a Virgine shall conceiue and beare a sonne, and thou shalt call his name Immanuel, Esay* 7.14. Sometimes a signe of alteration, as *Behold I will make all things new. Reu.* 21. 5. Sometimes a token of gladnesse; *Behold, I bring you tydings of great ioy that shall be to all people, Luke* 2.10. Sometimes a point of demonstration, *Behold the place where they haue laid him. Mark.* 16.6. Sometimes it shewes a thing vnknowne, *Behold I will send you Eliah the Prophet, Mal.*4.5. Sometimes it is taken scornefully, *Behold the man that tooke not God for his strength, but trusted in the multitude of his riches, and put his strength in his malice. Psalm.* 52.7. Sometimes it is a note of attention, *Behold I stand at the dore and knocke, &c. Reu.*3.20. Declaring his loue to the *Laodiceans.* In this one word behold, here is comfort for such as faint, and Gods loue is shewed towards such as repent. In this place it is a note of attention, to put vs in minde of the breuity and shortnesse of our liues.

Esay 7.14. Reuelat. 21. 5. Luk. 2.10. Marke 16.6. Mal. 4 5. Psalme 52. 7. Reuelat. 3, 20.

Here obserue, that euery word in the Scripture is remarkeable, and this word behold is not a word of course, but a note to stirre vp our attention. It is like the sounding of a Trumpet before some waighty Proclamation, or like the ringing of a great Bell, before the Sermon of a famous Preacher: it is set downe to moue vs to attention to heare for afterward. *Esay* 42.23. One figure may stand for many hundreds, one counter for many pounds, one little boxe may containe many iewels: So one word of

Doctr.

Esay 42, 23.

the Scripture may point out vnto vs many things worthy our obseruation, and what can bee greater then to heare, to learne, and to learne to know how short our life is. *Let him that hath an eare heare.*

Reuel. 3. 6. *Reuel.* 3. 6.

Vse 1. The vse may reproue such as will not be warned, by any marke or note, nor stirred vp to heare, but become voluntary deafe Adders, refusing the voyce of the charmer, though he be most expert in charming, Psalme 58. 4. 5. *Psal.* 58. 4. 5. They will not heare Christ crucified, Gal. 3. 1. *Gal.* 3. 1. They are enemies of the crosse of Christ, Phillip. 3. 18. *Phil.* 3. 18. who is able to kill our sinnes, and quicken our soules. When the balme tree is cut in summer, that the sweete liquour drop forth, the inhabitants preserue it in viols: when the Word, which is the spirituall baulme, is diuided by preaching, 2. Tim. 2. 15. 2. *Tim.* 2. 15. the people should bring empty pitchers with them; as the widdow did at the command of *Elisha*, 2. King. 4. 5. 2. *King.* 4. 5. the empty pitchers should be attentiue eares; but either they are without mouthes, or without bottomes; without mouthes to let in one drop of grace, or without bottomes that when we haue put it in and looke to see it againe in your liues, behold it is runne throughout, as water through a siue, and scarce leaues any wet behind it. It is not enough to eate meate, vnlesse the stomacke retaine it; so it is not enough to heare, vnlesse men lay it vp in their hearts, as *Mary* kept the sayings of Christ in her heart, Luk. 2. 51. *Luk.* 2. 51. We must haue eares of atention, and hearts of retention. In vaine doth the Preacher open his mouth, vnlesse God open the heart, when God opened *Lidiaes* heart, then she attended to the things which

Paul

Paul ſpake, *Act.* 16.14. As men come ſo they ſpeed, and as the affection is, ſo is the profite: If they bring empty pitchers they may be filled, but if their veſſels be full of wickedneſſe, they can neuer be filled with goodneſſe: As we do Gods workes to holineſſe, ſo we ſhall finde comfort to holineſſe: It is to bee feared, leaſt many go home with vnfallowed *Hoſ.* 10.12. nay with vnhallowed hearts. Act. 16.14. Hoſ. 10.12.

2 Secondly, for inſtruction to vs, where God is an admoniſher, there let vs be admoniſhed; where hee is a Teacher, there let vs be ſchollers; and if he haue made our daies as an hand bredth, then let vs reſolue to die, and prepare for death. It is decreed in the high Court of Parliament, that all ſhall die, euen in heauen, *Heb.* 9.27. for we muſt die, and wee are as water ſpilt on the ground. 2. *Sam.* 14. 14. which cannot bee taken vp againe. Wiſe *Salomon*, godly *Dauid*, religious *Ioſiah*, faithfull *Abraham*, iuſt *Lot*, righteous *Noah*, zealous *Moſes*, truſty *Ionathan*, dilligent *Peter*, and carefull *Paul*, haue dyed; it is certaine we ſhall die, but the time vncertaine, and the place. The time is vncertaine, God came to *Dauids* child in his infancy. 2. *Sam.* 12.18. to the widdowes ſonne in his yourh, *Luk.* 7.12. to *Iacob* in his old age. *Gen.* 49.33. God hath ordained and limited to euery liuing creature his appointed time wherein to liue and grow, and next to decreaſe and die; and as it pleaſeth God to prolong or abridge their liues, ſo he diſpoſeth of the ſecond cauſes, and meanes whereby he will haue it brought to paſſe, and ſo euery one hath his certaine limits and terme of life ſet him. *Iob* ſaith, *Is there not an appointed time to man vpon earth, and are not his daies as the daies of an* Heb. 9. 27. 2. Sam. 14. 14. 2. Sam. 12. 18. Luk. 7. 12. Gen. 49. 33.

Iob.7.1. *hireling.* Iob.7.1. Againe, *Are not mans daies determined, the number of his months are with thee, thou haſt appointed his bounds which hee cannot paſſe?* Iob.14.5. Iob.14.5. In the ſame chapter, *All the daies of my appointed time will I waite till my changing ſhall come.* 14. God hath appointed how long euery man ſhall liue, and though foure ſcore yeares be no long courſe, yet there are but few which hold out to the vttermoſt end thereof, in regard of thē that ſtay by the way. Some are cut off euen before they haue begunne their courſe, and ſome in the mid-way, and that through ſo many ſorts of ſickeneſſes, with other inconueniences and accidents, that a man cannot poſſibly comprehend, or conceiue them all. As death ſpares not any perſon, ſo it reſpects not any place. A man may be murthered in the field as *Abel* was, *Gen.*4.8. A man may fall backeward ſitting quietly in his chaire, and breake his necke as *Eli* did. 1. *Sam.*4.18. Or dye in the Temple as *Senaherib* did *Eſay* 37.37. Or at the Altar as *Ioab* 1. *King.* 2.34. While *Iobs* ſonnes were feaſting, the houſe fals vpon them *Iob.*1.19. While the ſcoffing boyes were mocking, Beares came from the wilderneſſe and deuoured them 2. *King.* 2.24. While *Corah* and his company were contending, the earth opened and ſwallowed them vp *Numb.* 16.31.32. While the Captaines and their fifties were fetching the Prophet perforce to the King, fire fals from heauen and conſumes them. 2. *King.* 1.10. Thus death doth follow vs whereſoeuer we goe, and is ready to ceize vpon vs whereſoeuer we are.

Gen.4.8. 1. Sam. 4. 18. Eſay 37. 37. 1. King. 2. 34. Iob.1.19. 2. King. 2. 24. Num.16.31.32 2. King. 1.10.

14

Thou haſt made my daies as an hands bredth. Some ſay thou haſt ſet my daies ſhort, ſome thou haſt made

made my daies mourning; ſome, thou haſt made my daies of foure fingers wide, *Taphat* ſignifieth the meaſure of the palme of the hand, which is of foure fingers. The meaning of the Prophet is this: Thou Lord haſt made my life ſhort, like the palme of an hand, which is of foure fingars, which is one of the ſhorteſt meaſures.

Seeing the life of man is but as an hand bredth, it affoordeth this doctrine, that mans life is ſhort, and of no long continuance. Our life is compared to graſſe *Eſay* 40. 6. which withereth. To a ſhadow which paſſeth *Pſalme* 102. 11. To ſmoake that vaniſheth, *Hoſ.* 13. 3. To a bubble that is diſſolued: To a weauers ſhuttle for ſwiftneſſe, *Iob.* 7. 6. To a ſpiders web which is ſoone ſwept away. To a cloud that goeth away. *Iob.* 7. 9. To a flower that fadeth, *Iob* 14. 2. To a vapour which is ſoone diſpearſed, *Iam.* 4. 14. Remember that my life is but a winde *Iob.* 7. 7. No meruaile if when the winde bloweth the leafe fall, if when the death appeareth, the night end. There is one ſaith, our life is an heauy ſleeepe, fed with falſe and imaginary dreames, and he calleth it a Comedy, or rather in our daies a Tragedy of tranſitory ſhewes and diſguiſed perſones. Sometimes to a birds neſt made of ſtraw and dung, that the winter ſoone diſſolueth. There is another calleth it a childs game, that buildeth houſes of ſand on the ſhore, where euery waue waſheth them away. Is our life ſo ſhort? then it is better to die then to liue, and the day of death is better then the day of birth. *Eccleſ.* 7. 3. The day of death is not a periſhing but a parting. The ſoule is not loſt to the body, but onely ſent before it to ioy. If the ſoule bee painefully laid

Doctr.

Eſa. 40. 6.
Pſal. 102. 11.
Hoſ. 13. 3.
Iob. 7. 6.
Iob. 7. 9.
Iob. 14. 2.
Iames 4. 14.
Iob. 7. 7.
Eccleſ. 7. 3.

Per natiuitatem ad ſtadium per mortem ad brauium peruenimus.

off, it is ioyfully laid vp. Through our natiuity wee come to the race, through death to the reward: through birth to the floud, through death to the hauen; through birth to the fight, through death to the victory; through birth to labour, through death to reſt; by birth to ſorrow, by death to ioy; by birth to life, which is full of all ſorrowes and troubles, by death to life eternall which is free from all ſorrows. Death is rather the flight of ſinne, then the detriment of man dying, becauſe to the iuſt death is not the end of nature, but of ſinne, as a Father ſaith. To leaue this world and inherite a better ſhould ſeeme nothing. Death is a paſſage from ſinne and corruption to glory and immortality, from this earth to heauen, from the company of ſinners, to the company of Saints; from ſorrow, to ſolace; from paine, to peace; from ſickneſſe, to ſafety; from perſecution, to triumph; from the bondage of *Pharoah*, to the liberty of the ſons of God. The conſideration heereof made *Salomon*, who for wiſedome might ſeeme a God, for gouernement deſeruedly might be King, and for learning might bee a Prophet, to ſay; *All things vnder the Sunne are vanity and vexation of ſpirit.* Eccl. 2. 11. Seeing all things in the world are vanity, better is a good death then a bad life, and the day of death better then the day of birth. When we are borne wee are mortall, but when wee ſhall riſe againe, wee ſhall bee immortall: wee are aliue in the wombe, to die in the world, but dead in the graue to liue in heauen. Our life is not compared to an ell or yard, to a pace or to a cubite, to a mile or to a furlong, to a fathome or to a foote, but to an hand bredth, a very ſhort meaſure. *Man that is borne of*

Eccleſ. 2. 11.

woman

woman is of short continuance. Iob. 14. 1. *Few and euill* Iob. 14. 1.
haue the daies of my life bene. Gen. 47. 9. *The time of* Gen. 47. 9.
our life is three score yeares and ten, if a man come to Psal. 90. 10.
foure score, then there is nothing but weakneſſe. As
Ionah his gourd was ſoone come and ſoone vaniſh-
ed, *Ionah* 4. 6. ſo man is ſoone borne and ſoone dead. Ionah 4. 6. 7.
This world is as a Stage, and man as an Actor, when
he hath plaid his part hee is gone. Our liues ſhorten
as if the booke of our daies were by the pen-knife of
Gods iudgement cut leſſe. Before the Floud they
were in Folio, they liued almoſt a thouſand yeares,
Methuſhelah liued nine hundred ſixty and nine
yeares, *Gen.* 5. 27. the whole chapter will ſhew vs Gen. 5. 27.
how long the men liued before the Floud. After the
Floud in Quarto, then they liued an hundred and
twenty, and an hundred and ſeuenty. *Gen.* 25. 7. In Gen. 25. 7.
Dauids time in Octauo, three ſcore and foure ſcore
yeares, but with vs in the daies of the Goſpell, in
Decimo ſexto in the leaſt volume, now at forty, fif-
ty, or ſixty yeares, old men, and ſo we are dying al-
moſt ſo ſoone as we beginne to liue. The Elements
are more mixed, droſſie, and confuſed, our new ſins
call for new plagues; the aire is more infected and
contagious, and our ſinnes of drunkenneſſe and ſur-
feiting do not want to ſecond all the reſt: we may
obſerue that neither planets aboue, nor plants be-
low, yeeld vs expected comfort. So God for our
ſinnes doth cauſe the heauen to be as Braſſe, and the
earth as Iron, and the aire with the winds to bee
tempeſtuous, and ſo almoſt euery thing which was
created for mans vſe is become his enemy, and all
becauſe wee turne all things to vices corruption,
which were giuen for natures protection: and there-

fore

fore what wee haue diuerted to wickednesse, God hath reuerted to our reuenge. Wee are sicke of sinne, and therefore the world is sicke of vs. How soone doth the sand runne downe in the houre-glasse, how quickely doth the Sunne beginne to set? so speedily doth our time passe away. Future things are alwaies beginning, present things alwaies ending, and things past are dead and gone; while wee liue we die, and then we leaue dying, when we leaue liuing: Better it is therefore to die to life, then to liue to death, because our mortall life is nothing but a liuing death, and life continually flyeth from vs and cannot be with-held, and death hourely commeth vpon vs and cannot be with-stood: No armour resisteth, no threatning preuaileth, nor no entreaty profiteth, against deaths assault. If all perils spare our life, yet time and age in the end will consume it. As a riuer that riseth in the Forrest passeth by many rockes, runneth and tumbleth, and maketh a noise, yet in the end entreth into the sea: so fareth it with mans life, he commeth into the world with paine, and beginneth his course with pittifull cries, and is daily molested with sicknesses, and neuer ceaseth running, till in the end he fall into the sea of death: As euery man hath his *Genesis*, so hee must haue his *Exodus*, and as we are borne to liue, so we are borne to die. Our dying on earth is but the taking of our iourney to heauen: Why are we vnwilling to loose that, which cannot be kept? The good Pilot sitteth at the sterne to guide his ship; and so a good Christian to direct his life must thinke on death: death is the dore whereby we must go out of bondage, and therefore as he that is in prison taketh great com-

fort

fort to ſit vpon the threſhold, that when the doore is opened, he may the ſooner get out: ſo we muſt alwayes haue our mindes fixed vpon death, for paſſe wee muſt, but how or when wee know not. *Emoſinarius* hauing his Tombe in building, commaunded that it ſhould bee left imperfect, and that his ſeruants euery day ſhould put him in minde to finiſh the ſame, that ſo hee might prepare to dye.

The vſe of this doctrine is, foraſmuch as our life is ſhort, and nothing almoſt ſhorter, let vs prepare for death, for we muſt dye. *Bee yee prepared, for the ſonne of man will come at an houre when yee thinke not,* Luk. 12.40. All eſtates of men are exhorted to prepare, old and young, rich and poore, Prince and Peaſant: the danger is great, if men be found vnprepared: as death leaueth men, ſo the day of iudgement ſhall finde them. If the tree fall toward the South, or toward the North, in the place that the tree falleth, there it ſhall be. *Eccle.* 11.3. As *Iſhboſheth* being found aſleepe, was killed by *Rechab* & *Baanah*, 2. *Sam.* 4.6.7. euen ſo if we be aſleepe in ſin, and vnprepared, we ſhall be killed by Sathan. Becauſe the fiue fooliſh virgins had not oyle to maintaine their lampes, the Bridegroome ſaid, *I know you not*. *Mat.* 25.12. Becauſe the man which came to the wedding was not prepared, he was caſt into vtter darkneſſe, *Mat.* 22.13. As he is left behind that is vnprepared when the winde ſerueth, and the ſhip vnder ſaile, euen ſo he is left in damnation that is not prepared for the Lord when death commeth. Many men prepare for life which is vncertaine, and forget death which is certaine. *I ſay vnto all men, Watch, Mark.* 13

Vſe 1.

Luke. 12.40.

Eccleſ. 11.3.

2 Sam. 4.6.7.

Matth. 25.12.

Math. 22.13.

Marke 13.37.

1. Pet. 3.10. 37. *The day of the Lord will come as a thiefe in the night. 2. Pet.* 3.10. a thiefe as well for ſtealing on vs, as ſtealing from vs: he comes in the darke when no body ſees, treades on wooll, that no body heares, watcheth an houre that no body knowes. It may be he will come when men are banqueting, as on the old world, *Luk.* 17.27. Or when they are drunken, as on *Belſhazzer, Dan.* 5.25. Or when they are committing filthineſſe, as on the Iſraelitiſh man, and the Moabitiſh woman. *Num.* 25. 8. Or when they are coueting, as on the rich man, *Luk.* 12. 20. Or when they are gormandiſing, as on the glutton, *Luke.* 16. 22. Or when they are lying, as on *Ananias, Acts* 5.5. No thunder now can beat into them a feare of that which then no power ſhall eaſe them of. We know Chriſt will come, let vs prepare for his welcome. We are all houſholders, our bodies are our houſes, our ſoules our goods, our fences are the doores and windowes, the lockes are faith and prayer. The day of our death will come as a thiefe; a thiefe commeth when men do not looke for him: ſo the day of death commeth ſuddenly. A thiefe commeth not when the maiſter of the houſe is watching, but when he is aſleepe: ſo many times the day of the Lord commeth on men, not when they ſeeme to watch, but when they are ſecure and careleſſe: let our repentance watch, let it neuer ſleepe, leaſt we periſh. But men now put farre away the euill day, *Amos* 6.3. and they flatter themſelues with the remoteneſſe, the viſion that he ſeeth, is for many dayes to come, and he propheſieth of the times that are farre off, *Ezek.* 12.27. Surely there is no peace to the wicked, *Eſa.* 57.21. Their roſe buds are not withered, their dan-

Luke 17. 27. Daniel. 5. 25. Numb. 25. 8. Luke 12. 20. Luke 16. 22. Acts 5. 5. Amos 6. 3. Ezek. 12. 27. Eſay 57. 21.

ces.

ces are not done, sleepe conscience, lye still repentance, they will not prepare for death. God made garments for *Adam* of dead beasts skins, *Gen.* 3.21. to put him in minde that he was condemned to dye, and to make the remembrance of death familiar vnto him, that the losse of life might not affright him, who alwayes ware the liuery of death vpon him: so we feed daily vpon dead creatures, this should teach vs to prepare to feed dumbe creatures. Genes.3.21.

Secondly, because our liues are short and sinfull, it should worke in vs a willingnesse to dye. *Blessed are they which die in the Lord. Reu.*14.13. First, they are blessed in respect of the place: for if we consider the world wherein we liue, it is a vale of misery, a prison, and a place of vexation and trouble, as the Apostle saith, *wee know that euery creature groaneth with vs also, and trauelleth in paine together vnto this present, Rom.*8.22. But heauen is a place of ioy, rest, and of comfort. This place is of no certaine continuance, here we haue no abiding Citty, but wee looke for one to come, *Heb.*13.14. But heauen is of continuance: for the foundation thereof is God. Secondly, they are blessed in regard of their company: for here we liue among the wicked and sinfull men, but there we shal enioy the company of innumerable Angels, *Heb.*12.22. It was an excellent change when *Dauid* was called from a Sheepheard to be a King: so was it an excellent change in *Saul* when hee was called from seeking his fathers Asses, to be a King; yet this is nothing in respect of their estate which are called from this world to heauen, where there is light without darknesse, wisedome without ignorance, vnderstanding without error, reason without obscuritie, 2 Reuel.14.13. Rom.8.22. Hebr.13.14. Hebr.12.22.

memory without obliuion, and ioy without ſorrow, where, whatſoeuer ſhall be deſired, ſhall be preſent; neither ſhall any thing bee deſired which is not comely: where God ſhall be ſeene without end, loued without lothing, and praiſed without wearying. Thirdly, in regard of their condition they are bleſſed, for they reſt from all their labours: for they which dye in the Lord, or for the Lord, are with the Lord. *Paul* deſireth to be diſſolued, and to be with Chriſt, *Phil.* 1.23. Death conſiderd in Chriſt, and ioyned with a good life, is to Gods elect an aduantage, *Phil.* 1.21. nothing elſe but a bridge ouer this tempeſtuous ſea to Paradice, Gods mercy made it ſo; not by making death in it ſelfe good, but an inſtrument of good to his. Why is any man vnwilling to dye? Death doth not ſeparate vs from God, but it maketh vs draw neere to God: then doe wee draw neere to God, when we are ſeparated from the body. As *Pharaohs* Butler could not ſee the face of the king when hee was in priſon, but beeing looſed from his bonds, he both ſaw him, and gaue the cup into *Pharaohs* hand, *Gen.* 40.21. So as long as we are in the priſon of our bodies, we cannot ſee the face of God; but being looſed, we ſhall ſee God face to face, 1. *Cor.* 13.12. and enioy that vnſpeakable good which God hath prepared for them that loue him. 1. *Cor.* 2.9. Haſt thou feared God in life? then do not feare death: for the ſting of death is taken away by Chriſt, ſo that as hony is not truely hony when it hath loſt its ſweetneſſe; nor vinegar truely vinigar, when it hath loſt its tartneſſe; nor Aloes truly Aloes, when it hath loſt its bitterneſſe: ſo the death of the righteous is not truly death, hauing loſt his

Philip. 1. 23.

Philip. 1. 21.

Geneſ. 40. 21.

1. Cor. 13. 12.

1. Cor. 2. 9.

ſting.

sting, fearfulnesse and terrors in the godly. The dying out of this world is not a death, but a life rather, and therefore as *Iulian* said to Christ; O Galilean, thou hast ouercome me: so may death say to them, O Christian thou hast ouercome me. What is death that thou feares't it? it is a departure from this wicked world, a dissolution of the bodies of the godly from bonds, that they may be with Christ; it is a returning to our heauenly Countrey from this pilgrimage, it is a deliuerance from the misery of the world, it is a returne from banishment to our fathers house, it is a preparation for the glory of the resurrection. Why dost thou feare death? Death hath onely the name of death, not the sting of death. As the brazen serpent in the wildernesse had the forme and shape of a serpent, but not the life a serpent, nor the sting of a serpent, *Num.* 21. 9. So death hath the likenesse and semblance of death, but it hath no sting, it hath no venome, it hath no poyson. If a Bee sting a dead carkasse, she looseth not her sting; but if she sting a liuing man, she looseth her sting: so death stinging vs which were as dead flesh, did not loose his sting; but stinging Christ, he hath lost his sting: therefore we may now say; *O death where is thy sting. 1. Cor.* 15. 55. Thy sting is no sting vnto vs, but a crowne of reioycing. *1. Thess.* 2. 19. It is a Midwife to bring vs out of the wombe of this world, into the land of the liuing, *Psa.* 27. 13. Death is as a ship wherby we saile from earth to heauen. Do not feare the graue: for thou sowest but a carnall and corruptible body, to reape an incorruptible and spirituall in the resurrection. Be willing to change drosse for gold, and corruption for incorruption. If one enemy finde fa-

Vicisti Galilæe.

Vicisti Christiane.

Numb. 21. 9.

1. Cor. 15. 55.

1. Thess. 2. 19.

Psalm. 27. 13.

uour at another enemies hand, why ſhould a dutiful child feare to go home to his heauenly father, a penitent ſoule to his ſweete Sauiour, and an obedient member to be ioyned with his head? If he came into this world to redeeme vs, why ſhonld we doubt but at our death he will receiue vs. He that accepteth his enemies, will hee reiect his friends? He that bought vs ſo deere, will he refuſe his penyworth? If he affected our company ſo much on earth, (as that hee ſayd) *My delight is to be with the children of men*, Pro. 8.31. Hath he now ſo forgotten his old loue, as not to admit vs into his company in heauen. Hee came hither to buy vs an inheritance, and hee went from hence to prepare it for vs. *Ioh.* 14. 2. And when wee are to enter into poſſeſſion, will he exclude vs? No, no: *The eyes of the Lord are vpon them that feare him, to deliuer their ſoules from death.* Pſa. 32.18.19. *Pretious in the ſight of the Lord is the death of his Saints*, Pſal. 116.15. Pretious, as the end of labours, as the conſummation of victory, as the gate of life, and the ingreſſe of perfect ſecurity. Let vs remember his loue in adopting, his truth in promiſing, and his power in performing, and our feare of death wil ſoone be altered into a deſire of the ſame. He came to open heauen gates, and what meant he, but that wee ſhould enter in? He came to vs on earth to inuite vs to him, and why departed he from the earth, but to haue vs follow him? He abandoneth none, but abandoned by them. Hee is eaſily found where hee hath been carefully ſought. Well, death to the good is counted a quiet hauen, and to the bad it is counted ſhipwracke, The wayfaring man doth willingly demand where his manſion and ſtay ſhall be. The ſeruant

Prou.8.31.

Iohn.14.2.

Pſal.32.18.19.

Pſalm.116.15.

uant doth often account when his yeare is ended, the husbandman doth alway expect harueſt, and a woman with childe doth wait for her time of deliuery: ſo the ſeruants of God do thinke of their death, & ſo looke where their treaſure is, there will their heart be alſo. *Math.* 6. 21. If a Prince ſhould command a Beggar to caſt off all his ragges, and bid him prepare himſelfe to come into his preſence, and liue daily in his company, would the beggar delay, or be ſorry becauſe hee ſhall enioy the company of a Prince? Much leſſe ſhould wee delay, or bee ſorry, when God, the Prince of Princes, calleth vs by death into his priuy chamber of heauen. Therefore let beaſts, and heathen, adulterers, and murtherers feare death, becauſe they thinke, and it is certaine, that all their ioy ends with their death; and let not Gods children feare death, becauſe it is an enrrance into ioy, and eternall felicity in heauen. Math. 6. 21.

And my age is nothing in reſpect of thee. Some read it age, ſome ſubſtance, ſome life; in the originall, *My time is nothing in reſpect of thee; nor this life nothing in reſpect of the life to come.* It is ſome thing in the eyes of men, which ſee onely things preſent; but before God, which ſeeth things to come, which is eternity, which wanteth all meaſure, it is altogether nothing.

This teacheth vs, that our life, how long ſoeuer it be, being compared with the eternity of God, is as nothing; and worldly proſperity beeing compared with eternall felicity, is as nothing. God is infinite, and our life is finite: it were a moſt vnequall valuation to compare, and much more to preferre things which are in no proportion of goodneſſe to the things *Doctr.*

things which are vnder-valued; for betweene temporall and eternall, heauenly and earthly things, can be no proportion. *One day with the Lord is as a thousand yeares, and a thousand yeares as one day.*

2. Pet. 3. 8. 2. *Pet.* 3. 8. *I am Alpha and Omega* (saith God) *Reu.* 1.

Reuelat. 1. 11. 11. *the first, and the last, without beginning and without end.* But man had beginning, for hee was made

Gen. 2. 7. of the dust of the earth, *Gen.* 2. 7. and man shall haue an end of his time, for hee shall returne to dust,

Gen. 3. 19. *Gen.* 3. 19. What proportion is there betweene God and man? God is the Creator, man the creature: God is Immortall, man mortall; God the Maker, man made by God; God the Potter, man the vessell of earth; God is mighty, man is weake. If persecution happen, faint not, God is mighty; if pouerty, shrinke not, God is wealthy; if thy conscience grieue thee, runne to God hee is mercifull; if thy ignorance dismay thee, run to God hee is wisedome: Worldly prosperity is of short continuance, but heauenly happinesse shall continue for euer.

Vse 1. This serues to instruct vs to preferre the life to come before this life, for in the world to come there is life without death, rest without labour, health without griefe, light without darkenesse, day without night, and happinesse without end. *The eye hath not seene, the eare hath not heard, neither came into mans heart, what God hath prepared for them that loue him.*

1. Cor. 2. 9. 1. *Cor.* 2. 9. In heauen there is no sickenesse nor

Reuel. 21. 23. sorrow, no crying out nor complainig. *There is no neede of the Sunne, neither of the Moone to shine in it, for the glory of God did light it, and the Lambe is the light of it. And the people which are saued shall walke in the light of it, and the Kings of the earth shall bring*

their

their honour and glory vnto it: And the gates of it shall not be shut by day, for there shall be no night there. Reu. 21.23.24.25. As God is our light heere, so hee will be in heauen, Hee is the Sun which borroweth not light from another. Hee is the Way. *Ioh.* 14.6. The Dore, *Ioh.* 10.9. The Vine, *Ioh.* 15.1. The liuing Bread. *Ioh.* 6.51. Hee is the light by participatton here, and by fruition in heauen. Our Sauiour said, *I will be with you to the end of the world, Math.* 28.20. that is, hee will be with the godly, as long as any be on earth, and hee will be with them for euer in heauen. Christ will not be light to the wicked in this life, and therefore he will be no light to them in the life to come. Hee will bee life to none that are appointed to death, nor the bread of life, to such as had rather the Onions and Garlicke of *Ægypt*, then Milke and Hony in the heauenly *Canaan*. To whom God doth giue the light of Grace heere, to them hee will giue the light of glory in heauen; to whom hee denyeth the one, hee will neuer giue the other: If God make vs partakers of Christs Ignominy, he will make vs pertakers of his Glory.

25 Ioh.14.6. Ioh.10.9. Ioh.15.1. Ioh.6.51. Math. 28. 20.

Secondly, Seeing all things are mutable in this world, let vs lay vp our rest in the world to come. There is nothing vnder the Sunne which is perpetuall, but all subiect to diuers mutations: kingdomes are subiect to mutability, as we may see by *Israel* and *Iudah*, how did they flourish for a time, now they are gone, and their Kingdomes possessed by others? How often hath the gouernement of *Rome* beene changed? Famous Cities haue come to nought. *One Generation passeth, and another succedeth. Eccl.* 1. 4. In another place he saith: *Surely the light is a plea-*

2 Eccles. 1.4. Eccles. 11.7.

ſant thing, and it is a good thing to the eyes to ſee the
8 *Sunne. Though a man liue many yeares, and in them*
all he reioyce, yet hee ſhall remember the daies of darke-
neſſe, becauſe they are many, all that commeth is va-
nity, Eccl. 11.7.8. Man is not perpetuall, for man is borne to die, as we ſee daily by experience: Houſes built with great coſt and charge become ruinous: Trees haue but a time and then wither. What is there vnder the Sunne that is perpetuall? The light of our eyes is but for a time, but the happineſſe of the godly laſteth for euer. The rich man can haue his riches but for a time, nor the great man his honours, nor the King his Crowne, nor the wanton his pleaſures, but the godly mans happineſſe laſteth for euer. The true difference betweene earthly things and heauenly conſiſteth in this, earthly things are much deſired, but being obtained they content little, heauenly things are deſired little, but once gained, ſatisfie much; and therefore *lay not vp treaſure vpon earth, where the moth and canker corrupt, and where theeues dig through and ſteale. Math.* 6.20.

Math. 6. 20.

[*Surely, euery man in his beſt ſtate is altogether vani-*
ty.] Euery man of what ſort or faſhion ſo euer hee
Eccleſ. 1. 2. bee is vanity. *Salomon* ſaith, *All is vanity: Eccl.* 1. 2. and *Dauid* ſaith, *The children of men are vanity, the chiefe men are lies; to lay them vpon a ballance they are*
Pſal. 62. 9. *altogether lighter then vanity.* Pſal. 62.9. *And man is*
Pſal. 144. 4. *like to vanity.* Pſal. 144.4. That is vaine which is ſubiect to diuers changes, which is mutable, fraile, and paſſing away; ſo euery man, rich, and poore, noble, and ignoble, Prince, and people, are changeable, like a bubble made of vanity.

Doct. This doth teach vs that all ſorts of men, and all

ſexes

sexes are fraile and changeable: To day liuing, to morrow dead, as some of our neighbours round about vs, to day rich to morrow poore, as *Iob.* 1.21. To day in honour, to morrow in the dust. One cryeth mine head, as the *Shunamites* child did. 2.*Kin.*4.19. another is sick with a fall, as *Ahaziah* was, 2.*Kin.* 1.2. Another cryeth in his feet as *Asa.*2.*Chro.*16.12. Another sicke to death, as *Hezekiah*, *Esa.*38.1. Anothers soule panteth, as *Dauids* did, *Ps.*42.1. As that part of the wheele which is highest, is presently lowest againe: so that man which the world lifteth vp one while, anone after casteth downe againe, so mutable is the estate of euery man. All things in the world wil either leaue vs or else we must leaue them. They will leaue vs; *Riches taketh her to her wings, as an eagle.Pro.*23.5. Honours leaue many, as *Haman*; dignities, as *Bellisarius*. We leaue them, *As the Partridge gathereth the yong which shee hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his daies, and at his end shall be a foole.* Ier. 17.11.

Iob.1.21. 2. King.4.19. 2. King.1.2. 2. Chr.16.12. Esay 38.1. Psalme 42.11. Prouerb.23.5. Ier.17.11.

The vse of this doctrine serues to humble all sorts and sexes, that they wax not proud. Art thou a king, thou art subiect to mutability? thou art vanity. Art thou noble, art thou rich, thou art but vanity? like a Venice glasse soone broken, thy daies are but as an hand bredth; thy time is nothing, if it be compared with the eternity of God, and thou in thy best estate, whether youthfull, or in prosperity, thou art fraile and subiect to diuerse mutabilities and changes, thou art mortall and thou must die.

Vse.

And now (beloued) least I should tire my selfe, and your Christian patience, I will but lap with *Gi-*

Iudg.7.6. *deons* ſouldiers, *Iudges*. 7.6. and touch the hony
1. Sam. 14.43. as *Ionathan*, with the tip of my rod. 1. *Sam*. 14. 43.
and ſo briefly will ſpeake as the preſent occaſion, and
your expectation requireth: that as I haue hitherto
ſpoken of death, ſo now I may ſay ſomething alſo of
this dead ſubiect preſented here before your eyes.
Diſcent. This worſhipfull Gentleman, deſcended from wor-
ſhipfull parents, who were well knowne to many li-
Education. uing among vs. His education was in learning, firſt
in ſchooles in the countrey; then to *Oxford*, where
he became ſo ſtudious, that he excelled many of his
ranke. From thence hee was ſent to the Innes of
Court; there he made ſuch proceedings, that hee
might haue been inferior in nothing to ſuch as are
right honorable, if he had continued; but he choſe
rather to liue priuately with contentation, then in
great places where contentment is hardly to bee
found, I will ſpeake with your fauourable patience,
ſomthing of his learning, of his life, and ſo of his
death.

Learning. Firſt touching his learning, he was a good Gram-
marian, he did both write and ſpeake good latine:
touching his writing, his booke written in latine, de-
dicated to the Kings Maieſty, will reſtifie the truth
thereof. Touching his ſpeaking of latine readily,
ſuch as haue conferred with him, can relate. He was
a good Phylolopher, a good Hiſtorian, ſome Grecі-
an, a man well read in Phylicke: and for diſtillati-
ons, and ſecrets, few can ſecond him. Touching di-
uinity, he had read the Bible, and expoſitors there-
on, both old and new, ancient and moderne. Diui-
nity was his ſtudy now for the moſt part, wherein he
did ſo buſie himſelfe, that he intended (if it had plea-

ſed

sed God) to haue printed a booke of the grounds of Christian religion, collected in latine, wherein hee shewed great reading, good iudgement, and multiplicity of knowledge. It were to be lamented, were it not that the good pleasure of Almighty God was such, that so much learning should goe to the graue, and such good parts as were in him, should be buried in the earth.

Secondly, his life was answerable to his learning, he was sober in his carriage, affable in company, gentle, and of an humble spirit towards all; not couetous, for he was dead to the world; not proud, no quarreller, no drunkard; and for any thing I can speake (or any other charitable Christian) blameless from all great, enormous, and scandalous offences; being full of the workes of the spirit: he was a peacemaker, he would perswade such as did contend, and take paines to compose strife: he would giue of his owne to end that which malice had begunne: hee was charitable to the poore, and pittifull to the distressed. His brethren & sisters haue lost for a time, the company of a deere and comfortable brother: his kindred a good Counseller, the poore an almesgiuer; and other Ministers & my selfe, a kind friend, and I doubt not but God hath receiued his soule. Life.

Lastly, touching his sicknes & death, his sicknes was *Morbus hæreditarius* (as himselfe would call it) accompanied with a feuer. In his sicknes he was patient, & willing to leaue this miserable world. And as his life was quiet, so he died quietly. Now the Lord grant vs grace so to spend all our dayes in his feare, that at length we may dye in his fauour, and receiue the reward of euerlasting life. Death. The stone.

FINIS.